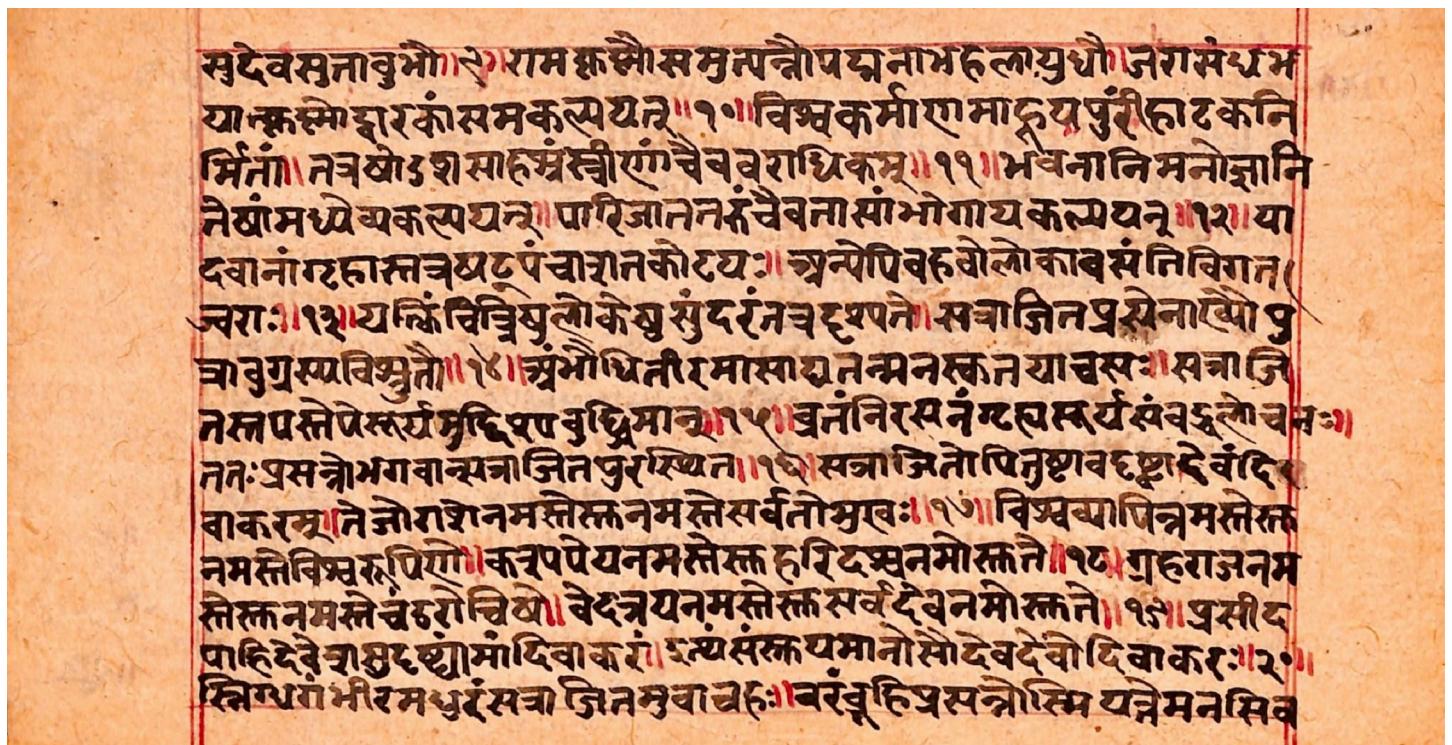


ANSWERING ISKCON

≡ MENU



Clarification on the Skanda Purana verses and further insights

December 25, 2021 by publisher, posted in arguments against iskcon, purana categorisation related arguments

I had noticed that an Iskconite stated that the verse mentioned by me is not present in the Skanda Purana to begin with. I find that strange, since in my post the **falsity in the categorisation of Puranas** if one checks the comments section, even the link is given to the particular Samhita in the Skanda Purana. In either case, the Iskconite has done me a favour, since post exploring the Shankara Samhita of the Skanda Purana, certain interesting things came out and I would like to share that. Another point to be noted here is that, many of our Hindu texts are not available in the online format, so just

because the verse mentioned by me is not available in the Skanda Purana version available today, it does not mean it is not available in another version. In either case the onus of proof is on me, hence I will be showing the verses from the Skanda Puranam here on this post with screenshots. Before going ahead I would like to add one more thing, the Skanda Purana has 2 versions, one version is divided into Khandas and another version is divided into Samhitas. The version divided into Khandas is what you find in the link below

<https://www.wisdomlib.org/hinduism/book/the-skanda-purana>

Since this version is divided into Khandas it is obvious that the verses quoted by me will not be found in this version.

Now when we come into the Skanda Purana version divided into Samhitas, the division of the Skanda Puranam based on Samhitas is as follows

- 1.Sanatkumara Samhita
- 2.Suta Samhita
- 3.Braahmi Samhita
- 4.Vaishnavi Samhita
5. Shankara Samhita
6. Saura Samhita

It appears that no publisher has published the Samhita version of the Skanda Purana as a whole, we seem to find individual Samhitas, hence we can only check the individual Samhitas. The verse taken by me is from the Shankara Samhita of the Skanda Puranam. Unfortunately there is no English or Hindi translation available for this book online, I am unaware of any publisher who has published this in Hindi or English, what I completely rely on is the Tamil transliteration of this individual Samhita. In the sense, there are Samskrutam verses in Devanagari but transliteration is in the Tamil language unknown to me. Hence I rely completely on the Samskrutam verses .

The Shankara Samhita of the Skanda Purana can be found in the links below

Part 1

<https://archive.org/details/SriSkandaPuranam-SankaraSamhitaPart1>

Part 2

<https://archive.org/details/SriSkandaPuranam-SankaraSamhitaPart2>

Now the verses quoted by me, are from the Skanda Puranam Sankara Samhita, one just has to download the part 2 of this Samhita and go to the 10th or 11th page, there they should find the verses quoted by me.

Now I have given sufficient clarification on the verses quoted by me now I need to give certain insights. 1st of all you must remember that at any point you try to find the classification of Puranas into Satwa, Rajas and Tamas, even the academic sites seem to quote the Padma Purana verses. It is quite possible that they do not have access to this particular classification of the Skanda Purana. I have myself tried to search for any alternative classification, but none of them give this classification. Even if you go to the Hinduism stack exchange website, you will not get this information. Hence the information I will be giving here will not be found anywhere else online. You may probably require someone to translate the Samhita and tell you, since as stated before there is no English or Hindi translation of this Samhita available. This post would be a little bit long, so I think only people who are really interested would be able to go through this post.

Now let us come to the naming of the 18 Puranas as per the Shankara Samhita of the Skanda Purana

महां करुणया प्रादात् गुरुस्सत्यवती सुतः ।
ब्राह्मं पाद्मं वैष्णवं च शैवं भागवतं तथा ॥

भविष्यत्रारदीयं च मार्कण्डेयमतः परम्।
आग्नेयं ब्रह्मकैवर्ते लैङ्गं वराहमेव च ॥

स्कान्दं च वामानं चैव मातस्यं कौर्मम च गारुडम् ।
ब्रह्माण्डं चेति पुण्योयं पुराणानामनुक्रमः ॥

Translation: The son of Satyavati out of compassion has given me these Puranas, Brahma, Padma, Vishnu, Shiva, Bhagavata, Bhavishya, Narada, Markandeya, Agni, Brahma Kaivarta, Linga, Varaha, Skanda, Vamana, Matysa, Kurma, Garuda and Brahmanda, these are the enumeration of the auspicious Puranas

Reference: Skanda Purana Shankara Samhita, Shiva Rahasya Khanda , Shambhava Khanda Chapter 2 verses 27 to 29

Now you can find 2 screen shots below, one with the page number and one without it. This is simply to show that I am not manufacturing any verses from my end

शास्त्राणि च पुराणानि संक्षिप्त्यन्तु ममाहया ।	इति देवाहया देवाः विष्णवाद्या ब्रह्मणाद्विजाः ॥	२२
व्यासादि संक्षया जन्म संप्राप्य पृथिवी तले ।	वेदानपि पुराणानि धर्मशास्त्राणि कृत्यशः ॥	२३
दिवृष्टवन्तीह संक्षेपात् ईशाशाहि गरीयसी ।	मुनयोऽस्मिन्युगावर्ते कृष्णद्वैपायनो मुनिः ॥	२४
भूत्वा नारायणो व्यासः सत्यवत्यास्त्वुतो महान् ।	संक्षिप्त चतुरो वेदान् समुनिर्वादरायणः ॥	२५
पैलादिभ्यो विभजयेमान् पृथक् पृथगसंगरम् ।	दशधावाश्वा कृत्वा पुराणानि मुनीश्वराः ॥	२६
महां करुणया प्रादात् गुरुस्त्वत्यवती सुतः ।	ब्राह्म पादं वैष्णवं च शैवं भागवतं तथा ॥	२७
भविष्यत्त्वारदीयं च मार्कण्डेयमतः परम् ।	आग्नेयं ब्रह्मकैवर्ते लैङ्गं वाराहमेव च ॥	२८
स्कान्दं च वामनं चैव मात्स्यं कौर्मं च गारुडम् ।	ब्रह्माण्डं चेति पुण्योयं पुराणानामनुक्रमः ॥	२९
तत्र शैवानि शैवं च भविष्यत्त्वारदीयं च द्विजोत्तमाः ।	मार्कण्डेयं तथा लैङ्गं वाराहं स्कान्दमेव च ॥	३०
मात्स्यमन्यत्तथा कौर्मं वामनं च मुनीश्वराः ।	ब्रह्माण्डं च दशमेतानि त्रीणि लक्षणाणि संख्यया ॥	३१
ग्रन्थानां महिमासर्वैः शिवस्यैव प्रकाशयते ।	असाधारणामूर्त्या नामा साधारणेत च ॥	३२

काल्पक्त्रावली च पुराणान्नीतिशास्त्रिप्रयाम् तु ममांकुर्या ।

Skanda Purana verses describing the various Puranas

महां करुणया प्रादात् गुरुस्त्वत्यवती सुतः ।	ब्राह्म पादं वैष्णवं च शैवं भागवतं तथा ॥	२७
भविष्यत्त्वारदीयं च मार्कण्डेयमतः परम् ।	आग्नेयं ब्रह्मकैवर्ते लैङ्गं वाराहमेव च ॥	२८
स्कान्दं च वामनं चैव मात्स्यं कौर्मं च गारुडम् ।	ब्रह्माण्डं चेति पुण्योयं पुराणानामनुक्रमः ॥	२९

Skanda Purana Shankara Samhita, Shiva Rahasya Khanda , Shambhava Khanda Chapter 2 verses

27 to 29

Now the Ten Shaiva Puranas are told over here,

तत्र शैवानि शैवं च भविष्यं च द्विजोत्तमाः ।
मार्कण्डेयं तथा लैङ्गं वाराहं स्कान्दमेव च ॥

मात्स्यमन्यत्तथा कौर्मं वामनं च मुनीश्वराः ।
ब्रह्माण्डं च दशमेतानि त्रीणि लक्षणाणि संख्यया ॥

Translation: The Ten Shaiva Puranas consists of Shiva Purana, Bhavishya Purana, Markandeya Purana, Linga Purana, Varaha Purana and Skanda Purana, Matysa Purana, Kurma Purana, Vamana Purana and Brahma Purana. These 10 Puranas are 3 lakhs in terms of numbers.

Reference: Skanda Purana Shankara Samhita, Shiva Rahasya Khanda , Shambhava Khanda Chapter 2 verses 30 , 31

Please find the screen shot below

तत्र शैवानि शैवं च भविष्यत्तु द्विजोत्तमाः । मार्कण्डेयं तथा लैङ्गं वाराहं इकान्दमेव च ॥ ३०
 मात्समन्यत्तमा कौर्मं वामनं च मुनीश्वराः । ब्रह्माण्डं च दशेमानि त्रीणि लक्ष्माणि संवयया ॥ ३१

Skanda Purana Shankara Samhita, Shiva Rahasya Khanda, Shambhava Khanda Chapter 2 Verses

30 and 31

It is however unclear if the 3 lakhs means all 10 Puranas have 3 lakh verses or all Ten Puranas put together consists of 3 lakh verses.

Now the rest of the Puranas are told, again please find the screen shot below with the page number

९	३३
१	वदन्तिशिवमेतानि शिवस्तेषु प्रकाश्यते । विष्णोर्हि वैष्णवं तद्वत् तथा भागवतं तथा ॥
	नारदीयं पुराणं च गारुडं वैष्णवं विदुः । वास्यं पादं ब्रह्मणो द्वे अग्रेताम्रेयं मैककम् ॥
	सवितुर्वेद्यं कैवर्तं एवमष्टादशसूतम् । चत्वारि वैष्णवानीशं विष्णवोऽस्त्राम्यं पराणि वै ॥
	ब्रह्मादिभ्योऽधिकं विष्णुं प्रवदन्ति जगतपतिम् । ब्रह्म विष्णु महेशानां साम्यं ब्राह्मे पुराणके ॥
	अन्येवामधिकं देवं ब्रह्माणं जगतां पतिम् । प्रवदन्ति दिवाचीशं ब्रह्मविष्णु शिवात्मकम् ॥
	प्रातर्मध्याह सायाह समयेषु ब्रवीतिहि । अर्ग्ग्नि वैश्वानरं साक्षात् व्यात्मानं त्रिगुणात्मकम् ॥
	आग्नेयं ब्रह्मकैवर्तं अपि तौ जगदीश्वरौ । शिवात्मानौ विशेषेण वदतोऽस्य तनू उमे ॥
	ग्रन्थं संख्या पुराणानां चतुर्लेखां प्रमाणतः । यथा शाखेषु वेदेषु विश्वाधिक उमापतिः ॥
	पुरुषः परमः साक्षात् पतिः पाश विमोचकः । परं ब्रह्म परं धाम परं ज्योतिरनाकुलम् ॥
	महानं महालानां च पावनानां च पावनम् । सर्वैऽपहृत्योपेतः उत्तम्भुः सुमहानः ॥

Further description of the Puranas in the Skanda Purana, Page No.9

So the verses are as follows

विष्णोर्हि वैष्णवं तद्वत् तथा भागवतं तथा ॥

Skanda Purana Shankara Samhita, Shiva Rahasya Khanda, Shambhava Khanda Chapter 2 verse 33 second half

नारदीयं पुराणं च गारुडं वैष्णवं विदुः ।

Skanda Purana Shankara Samhita, Shiva Rahasya Khanda, Shambhava Khanda Chapter 2 verse 34 first half

This simply means that the Vishnu Purana, Bhagavata Purana, Narada Purana and Garuda Purana speak of Vishnu.

Please find the screens shot below

विष्णोर्हि वैष्णवं तद्वत् तथा भागवतं तथा ॥ ३३

Skanda Purana Shankara Samhita, Shiva Rahasya Khanda, Shambhava Khanda Chapter 2 verse 33 second half

नारदीय पुराणं च गारुडं वैष्णवं विदुः ।

Skanda Purana Shankara Samhita, Shiva Rahasya Khanda, Shambhava Khanda Chapter 2 verse 4 1st half

The remaining 4 are categorised as follows

ब्राह्मं पादं ब्राह्मणो द्वे अग्नेराग्नेय मेककम् ॥

Skanda Purana Shankara Samhita, Shiva Rahasya Khanda , Shambhava Khanda Chapter 2 verse 34 second half

Please find the screen shot for this below

ब्राह्मं पादं ब्राह्मणो द्वे अग्नेराग्नेय मेककम् ॥ ३४

Skanda Purana, Shankara Samhita, Shiva Rahasya Khanda, Shambhava Khanda Chapter 2 verse 34 second half

It simply means that Brahma and Padma Purana belong to Brahma and Agni Purana belongs to Agni

सवितुर्ब्रह्म कैवर्ते एवमष्टादशस्मृतम् ।

Skanda Purana Shankara Samhita, Shiva Rahasya Khanda , Shambhava Khanda Chapter 2 verse 35 first half

Please find the screen shot for this below

सवितुर्ब्रह्म कैवर्ते एवमष्टादशस्मृतम् ।

Skanda Purana, Shankara Samhita, Shiva Rahasya Khanda, Shambhava Khanda Chapter 2 verse 35 1st half

It simply means that the Brahma Kaivarta belongs to Surya Devata and this is the way

the 18 Puranas are classified.

There seems to be some truth in giving these Puranas to various Devatas if we observe the Padma Purana we observe the following verse

निःशेषेषु च लोकेषु वाजिस्त्रपेण केशवः
ब्रह्मणस्तु समादेशाद्वेदानाहतवानसौ४७

Translation: At the order of Brahmā, Keśava in the form of a horse, brought back the Vedas when all the worlds had nothing left in them.

Reference: Padma Purana Srushti Kanda Chapter 1 verse 47

So it is quite possible that Padma Purana initially glorified only Brahma and later other portions may have been added. We also have the following information in Wikipedia regarding Brahma Kaivarta

” Another related text, called Brahmakaivarta Purana, also relatively modern but traced to South India, exists in many versions”

This means that the Brahma Kaivarta is completely different from the Brahma Vaivarta Purana. It is also possible that the authors of this text were unaware of any Purana called Brahma Vaivarta Purana. As per Skanda Purana Brahma Kaivarta Purana is related to the Surya Devata and not Krishna. This is something to be noted.

Now let us look at the categorisation as per the Shankara Samhita of the Skanda Purana

दश शैव पुराणानि सात्विकानि विदुभुदः ।
श्रद्धेयाणि द्विजवरैः तेशम् धर्मस्तुतत्रयेत् ॥
श्लोक 45, शाम्बव खण्ड, शिवरहस्य खण्ड, शंकर संहिता, स्कन्द पुराण Chapter 2

Translation: The ten Shaiva Puranas are Satwika in nature as known by wise men. The Brahmanas have Shraddha in them and follow the Dharma told in them.

Let us look at 3 screen shots again below with the page number as a whole and then with the specific verses

बागमास्त गिरो नित्यं अमृतं प्रवदन्ति हि । तद्देव पुराणानि शिवं साध्वं लियम्बकम् ॥	४३
स्वतन्त्रमेकमद्वैतं प्रवदन्ति निरक्षाम् । तत्र स्कन्दं प्रवद्यामि पुराणेषु लयोदशम् ॥	४४
संहिताभिः तथा वद्भिः लक्ष्मीर्घन्यैर्विराजितम् । दश चैव पुराणानि सात्विकानि विदुर्बुद्धाः ॥	४५
श्रद्धेयानि द्विजवरैः तेषां धर्मात्मतु तत्त्वयत् । सर्वं शुद्धं समाचिह्नं सुखशानास्यदं तु यत् ॥	४६
विद्योपदेशा योगिभ्यः शुद्धस्फटिक संनिभः । न निद्रापति शिवः कापि ब्राह्मणाच्चिपतिः श्रुतः ॥	४७
ब्रह्मत्येव पुराणानि ब्राह्मणानां कथाः शुभाः । दश चैव पुराणानि हिंसा दोष पराव्यमुखम् ॥	४८
वैष्णवानि च चत्वारि तामसानि मुनीश्वराः । क्षत्रियाणां श्रुता धर्माः तेषु तदेवता हरिः ॥	४९
तमः कृष्णमुदासीनं कृष्टकृत्य विशारदम् । निद्रालस्य प्रमादाद्याः तदगुणाः परिकीर्तिताः ॥	५०
कृष्णो विष्णुः स्मृतः शेष शायी भक्त विमोहकः । तेषु च क्षत्रियाणां च धर्मा विवैष्टदाहताः ।	५१
ब्राह्मेतु राजसे वैश्य सेव्ये सर्वत्र संमते । दुःखास्पदं रक्तवर्णं चञ्चलं च रजो मतम् ॥	५२

Classification of the Puranas into Satwika, Rajasika and Tamasika in the Skanda Purana Pg 10

दश चैव पुराणानि सात्विकानि विदुर्बुद्धाः ॥ ४५

Skanda Purana, Shankara Samhita, Shiva Rahasya Khanda, Shambhava Khanda Chapter 2 verse
45 second half

श्रद्धेयानि द्विजवरैः तेषां धर्मात्मतु तत्त्वयत् ।

Skanda Purana, Shankara Samhita, Shiva Rahasya Khanda, Shambhava Khanda Chapter 2 verse
46 1st half

वैष्णवानि च चत्वारि तामसानि मुनिश्वरः ।
क्षत्रियाणां श्रुथा धर्म तेषु तदेवता हरिः ॥

Translation: The 4 Vaishnava Puranas are Tamasa in nature, O Muni, the Dharma told in them is for Kshatriyas, the Devata for them is Hari.

श्लोक 49, शाम्भव खण्ड, शिवरहस्य खण्ड, शंकर संहिता, स्कन्द पुराण Chapter 2

Please find the screen shot for this below

वैष्णवानि च चत्वारि तामसानि मुनीश्वराः । क्षत्रियाणां श्रुता धर्माः तेषु तदेवता हरिः ॥ ५२

Skanda Purana, Shankara Samhita, Shiva Rahasya Khanda, Shambhava Khanda Chapter 2 verse
49

Now the rest of the Puranas are categorised as follows

ब्राह्मे तु राजसे वैश्य सेव्ये सर्वत्र संमते ।

Translation: The Brahma relates Puranas (Brahma and Padma) are Rajasik, are in fact liked by Vaishyas and heard by them every where.

श्लोक 52, शाम्भव खण्ड, शिवरहस्य खण्ड, शंकर संहिता, स्कन्द पुराण Chapter 2

Please find the screen shot for this below

वाङ्मतु राजसे वैश्य सेव्ये सर्वेषां संभवते ।

Skanda Purana, Shankara Samhita, Shiva Rahasya Khanda, Shambhava Khanda Chapter 2 verse

52 1st half

गुणत्रय समायुक्तं आग्नेयं सौरमेव च ।

Translation: The Agni related (Agni Purana) and Surya related (Brahma Kaivarta Purana) are mixed with 3 Gunas.

श्लोक 53, शाम्भव खण्ड, शिवरहस्य खण्ड, शंकर संहिता, स्कन्द पुराण Chapter 2

Please find 2 screen shots one of the whole page and another of the verse

३१मंप्रव कालंगटम् – अन्तियायम् - २	॥
गुणत्रय समायुक्तं आग्नेयं सौरमेव च । तस्माच्छैवानि विश्राणां पुराणानि हितानि हि ॥	५३
तेष्वपीदं मुनिधेष्याः स्कान्दं सुखदमुत्तमम् । सर्ववेदान्तसारसं पञ्चाशत् खण्डमण्डितम् ॥	५४
आद्या सनक्तुमारीया द्वितीया सूतसंहिता । ब्राह्मी तु संहिता पञ्चाशत् तुरीया वैश्यावी मता ॥	५५
पञ्चमी शांकरीज्ञेया सौरी षष्ठी तु संहिता । आद्या तु पञ्च पञ्चाशत् सहस्रैः शुद्धकैर्युता ॥	५६
द्वितीया संहिता विश्राणः षट्सहस्रैरलंकृता । त्रिसाहस्रैर्युता ब्राह्मी पञ्चमिर्ब्यंष्ठीयुता ॥	५७
त्रिशत् भिशशांकरीयुक्ता खंडैर्द्वादशभिस्तथा । षष्ठी तु सौरी संयुक्ता सहस्रैर्णक केनसा ॥	५८
ग्रन्थलक्ष्मैर्युतं स्कान्दं पञ्चाशत् खण्डमण्डितम् । तद्यसंप्रवक्ष्यामि युष्मभ्यं विप्रपुंगवाः ॥	५९
तत्रयोसंहिता प्रोक्ता शांकरी वेदसंमता । त्रिशत् सहस्रैर्णवानां विस्तरेण सुविस्तृता ॥	६०
आदौ शिवरहस्याद्यं खण्डमय वदामि वः । तत्रयोदशा साहस्रैः सप्तकाष्टैरलंकृतम् ॥	६१
पूर्वं संभवकाष्टाद्यः द्वितीयस्वासुरः स्मृतः । माहेन्द्रस्तु तृतीयो हि युद्धकाष्टस्तः स्मृतः ॥	६२

Skanda Purana verses where the various Samhitas of this Purana are described

गुणत्रय समायुक्तं आग्नेयं सौरमेव च ।

Skanda Purana, Shankara Samhita, Shiva Rahasya Khanda, Shambhava Khanda Chapter 2 verse

53

Now Padma Purana categorisation is as follows

Satvika Puranas:

वैष्णवं नारदीयं च तथा भागवतं शुभम् ।

गारुडं च तथा पाद्मं वाराहं शुभदश्ने ।
सात्विकानि पुराणानि विज्ञेयानि शुभानि वै ॥

Vishnu Purana, Naradiya Puran, Padma Purana, Garuda Purana, Varaha Purana, Srimad Bhagavata Purana are sAttvika(236.18)

Rajasa Puranas:

ब्रह्माण्डं ब्रह्मवैर्तं मार्कण्डेयं तथैव च ।
भविष्यं वामनं ब्राह्मं राजसानि निबोधत ॥

Brahmanda Purana, Brahmavaivarta, Markandeya Purana, Bhavishya Purana, Vamana Purana, Brahma Purana are rAjasika (236.19)

Tamasa Puranas :

मात्सयं कौर्मं तथा लैङ्गम् शैवं स्कान्दं तथैव च ।
आग्नेयं च षडेतानि तामसानि निबोधत ॥

Matsya Purana, Kurma Purana, Linga Purana, Shiva Purana, Skanda Purana, Agni Purana are tAmasika (236.20)

Now please find the comparison table below

Categorisation of Puranas	Padma Purana	Skanda Purana
Satwika	Vishnu Purana, Naradiya Puran, Padma Purana, Garuda Purana, Varaha Purana, Srimad Bhagavata Purana	Shiva Purana, Bhavishya Purana, Markandeya Purana, Linga Purana, Varaha Purana and Skanda Purana, Matsya Purana, Kurma Purana, Vamana Purana and Brahmanda Purana.
Rajasika	Brahmanda Purana, Brahmavaivarta, Markandeya Purana, Bhavishya Purana, Vamana Purana, Brahma Purana	Brahma Purana, Padma Purana
Tamasika	Matsya Purana, Kurma Purana, Linga Purana, Shiva Purana, Skanda Purana, Agni Purana	Vishnu Purana, Bhagavata Purana, Narada Purana and Garuda Purana
Mixed	None	Agni Purana and Brahma Kaivarta Purana

Comparison Table

From this can we not determine that at max, the categorisation of Puranas is simply sectarian in nature, anyone with an ounce of brain will understand this, even what was quoted by the Iskconite from the Khanda version of Skanda Purana is like quoting the opponent in a commentary text, like for example there is an Advaita text and people quote the Buddhist opponent in the Advaita text, it is like stating that the Advaita text supports the Buddhist position, this is how ridiculous the Iskconite's argument is, if however people want to simply find ways to stick blindly to their beliefs they may.

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[Why the verse 16.8 cannot be used against Advaita Vedanta Part 3](#)

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[HAPPY GREGORIAN NEW YEAR TO ALL my READERS](#)

4 THOUGHTS ON “CLARIFICATION ON THE SKANDA PURANA VERSES AND FURTHER INSIGHTS”



विवेकः (Vivēkah)

december 26, 2021 at 5:41 pm

ओन्नमश्शिवाय।  महोदय।

One should not forget that श्रीमाध्वाचार्यः (आचार्य विद्यारण्यः) has written भाष्यम् on सूतसंहिता of स्कान्दमहापुराणम्।

I'm a person who is very much interested in गीताः, I love all the गीताः। अष्टावक्रगीता, श्रीगुरुगीता, ईश्वरगीता, शिवगीता, ऋभुगीता, भगवद्गीता, अवधूतगीता & so on. The अद्वैततत्त्वम् is verily taught in गीताः।

What I feel is that mahodaya, the श्रीगुरुगीता isn't present in the version of स्कान्दमहापुराणम् where it is divided into खण्डाः, but I presume that it'd be present in the version which is divided into संहिताः।

 Like

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Deepak

january 14, 2022 at 11:03 am

Apparently, there's another classification like this in the Garuda purana which places Padma itself into the category of Rajasa Purana.

<https://www.getwisdom.in/index.php?mdi=D&flg=N&pmd=W&vip=puran+eng&puran=17+Garud&sec=0&chap=1&cod=eagle&pn=810&act=go&bn1=chap&bn=page>

[Like](#)[Reply](#)

Publisher

january 14, 2022 at 5:37 am

Yes

[Like](#)[Reply](#)

विवेकः (Vivēkah)

january 15, 2022 at 11:48 am

ओन्नमश्शिवाय। 

I'm aware of this & Unlike other set of vaidikāḥ (वैदिकाः means only Śāṅkarācārya followers & others who are शिवकेशवाभेदवादिनः) I tend to accept the divisions of पुराणानि based on त्रिगुणाः। Why only पुराणानि everything INCLUDING वेदः। Yes actually वेदः is both निर्गुणः & सगुणः, वेदः is निर्गुणः as आत्मा & वेदः is सगुणः in the form of श्रुतिः (प्रकृतिः) hence possess गुणाः। I have given very clear description as to why should we inculcate this idea of ascribing पुराणानि based on त्रिगुणाः।

But they are all relative! When one say that वैष्णवपुराणानि are तमो-गुण पुराणानि, it means that, It's w.r.t. the स्कान्दपुराणम् they're तमो-गुण पुराणानि। Similarly, same पुराणम् can be both रजः & सतः but in a completely different frames. W.r.t. padma,

the शैवपुराणानि are तमो-गुणः nothing wrong in this, It's just like वैष्णवपुराणानि are तमो-गुण पुराणानि according स्कान्दपुराणम्। Something with तमो-गुणः isn't wrong or bad! It does teaches truth! These पुराणानि has to do with अधिकारभेदः। Here गुणः isn't to be understood as a quality.

But fake people who are non devotees (everyone who have disparaged शैवपुराणानि) are wrong. This blogger has done a good job mentioning the verses from the स्कान्दपुराणम्। Certain संहिताः portions aren't readily to Google.

Those who disparage शैवपुराणानि baselessly should think what is actually गुणः mean & why they have been described differently in different places in पुराणानि To support one's notion one shouldn't demean other पुराणानि, As we saw/knew all these अष्टादशपुराणानि are the अङ्गानि of विष्णुः as is mentioned in पद्मपुराणम्। So why should one demean certain set of पुराणानि। The तमो-गुणः actually lies intrinsically in showing/perceiving the hierarchy between शिवः-विष्णुः (they're forms of same परम्ब्रह्म), one should understand what is actually mentioned in पुराणानि properly. And It's तमः in assuming that certain form (सगुणः) is permanent.

 Like

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